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consignans means not "made the sign of the cross over his whole body", but rather 'forming with his whole body the sign of the cross by extending his arms <at right angles>'.

(3) Some phrases, while not inaccurate or free, are too modern in tone and so strike a note out of tune with the original: 9.3 *praeunte semper revelatione*, "on the strength of a previous revelation"; 29.2 *fide magis quam gressibus*, "trusting in God rather than in the strength of their limbs"; 46.1 *quem fama vel litteris cum suo quondam iugali optime noverat*, "she and her late husband had known him well by reputation and through correspondence"; Ad Eugipp. 3 *facilius virtutes magistrorum a discipulis exponuntur*, "The virtues of teachers are particularly visible in their daily life, and consequently are more easily depicted by their pupils".

(4) In a few cases the translation falls into the opposite fault of using language whose archaic or formal tone is not in harmony with the immediate context: Ad Pasch. 9 *periclitantibus his hominibus*, "these perilled folk"; cap. 5 *ab insidiis inimicorum*, "from the ambushes of the foe"; 11.2 *devotionibus accolarum*, "by the prayers of the vicinage"; 12.1 *orationum tuarum experta suffragia postulamus*, "we ask the tried suffrage of thy prayers"; 25.3 *lorica fidelis*, "trusty cuirass" (why not simply 'breast-plate')?

In his statement regarding the most recent German translations of the Life, Mr. Robinson refers to "Karl Rodenberg (Leipsic, 1878, second edition, 1884)", overlooking the more recent third edition (1912). To his cross-references to the *De Origine Actibusque Getarum* of Jordanes, which he always cites as *De rebus Geticis*, though it is usually, since Mommsen, called *Getica*, additions may be made: thus on 5.2 *Gothorum nec copia nec adversitate turbaberis, quia cito securus eis discedentibus*. . . *regnabis*, see *Getica* 56.283-284; in 44.4 in connection with Novae see *Getica* 18.101; on the early history of Theodoric see 52.269, 271; 55.282; 56.288; in 46.2 on *in castello Lucullano*, see *Getica* 46.242.

In further support of the theory that St. Severinus was himself of noble birth (page 19, note 1), his manner of addressing the woman Procula (3.2 *cur. . . nobilissimis orta natalibus cupiditatis te praebeas ancillam*), and his dying admonition (43.3 *terrena despice*) are perhaps significant. On page 52, note 3, the statement that Eugippius contrasts the terms *oppida* and *castella* is based on a misunderstanding of the force of *vel* in the phrase *oppida vel castella*. On page 69, note 2, for *cohors nova Batavorum* read *cohors nona*. On page 91 (29.1), a cross-reference might have been given to 25.1. Possibly the phrase *in insulae solitudine* (44.2) may be understood to refer to the Castel dell' Ovo, or Megaris, which, according to Beloch, formed the nucleus of the Lucullanum, where the Severinus monastery was afterwards

founded (46.2). See Beloch, *Campanien im Alterthum*², 81.

The translator gives the following Biblical references in addition to quotations already noted by Mommsen in his edition: Ad Pasch. 3, 1 Cor. 2.13 (already pointed out by Pfeilschifter, in *Wochenschrift für Klassische Philologie*, 1899, 155); Ad Pasch. 9, Matt. 25.33; 3.2, Col. 3.5; 3.2, Matt. 25.35-42; 6.2, 1 Cor. 7.25 (previously noted by Manitius, in *Berliner Philologische Wochenschrift*, 1899, 460); 9.4, Gen. 19.26 and Luke 17.32; 43.2, Heb. 13.7; 43.4, 1 Chron. 28.9 and Eph. 1.18; Ad Eugipp. 5, 1 Maccabees 3.8, 5.44, 68, 10.83 f.; Ad Eugipp. 6, Rev. 21.2, 9. He also corrects the following references given by Mommsen: 12.2, Joel 2.15 to Joel 2.15-16; 43.5, Psalms 50.16 to Psalms 51.17. Both Mommsen and the translator are in error in citing Gen. 50.25 instead of Gen. 50.24 in connection with 40.5, and in the reference to Gen. 49.1-33 (there are only 32 verses in this chapter) on 43.2. The Biblical reference on 43.8 should be Psalms 150.1-6, as it is given in Mommsen (not Psalms 150.1, 6), for the entire Psalm is here indicated by citing, as was customary, the opening and the closing words. To the foregoing might perhaps be added: 1.2 *pal-mam. . . sequeretur*, Phil. 3.14; 36.1 in adoptionem recipiens filiorum paterno dignaretur flagello corripere, Gal. 4.5 and Heb. 12.6; 40.5 *praecepti. . . Ioseph*, Ex. 13.19; 43.2 Abraham namque vocatus, Heb. 11.8; Ad Eugipp. 5 *filiis suis*, 1 Maccabees 2.2. Manitius, in his review of Mommsen's edition of the *Vita Severini* (*Berliner Philologische Wochenschrift*, 1899, 460), calls attention to some twenty further instances of more general reminiscences suggested by the Bible; some of these might properly have been noted in the footnotes to the translation.

Though pains have been taken here to point out every kind of imperfection in Mr. Robinson's book, the merit of his achievement largely outweighs its defects, and hearty thanks are due him for preparing a serviceable and, on the whole, so reliable an edition of the *Vita Severini*.

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The Olynthiac Speeches of Demosthenes¹. By J. M. Macgregor. Cambridge: at the University Press (1915). Pp. lli + 101. 2 sh., 6 d.

The aim of the editor, as stated in the Preface, is to show the speeches in their due relation to Demosthenes's whole career and to provide the student with the means for an effective understanding of them. A somewhat careful examination of the book convinces me that this aim has been fulfilled.

The Introduction treats the life of Demosthenes, under the following topics: (1) Birth, Education and Early Manhood (ix-xv); (2) The Uprising of

¹The difference between this review and that of the same book contributed to THE CLASSICAL WEEKLY 10.53-54 by Professor Elmore is so great that it is worth while to print the present paper.—C. K.

Macedon (xv-xxi); (3) From the First Philippic to the Peace (xxi-xxviii); (4) From the Peace to Chaeronea (xxix-xxxvi); (5) The Triumph of Macedon (xxxvii-xli); (6) The Last Effort (xlii-xliv). Though the treatment is condensed, the several topics are presented in a clear and interesting manner and the marginal headings are helpful to the reader. Footnotes to this Introduction enable the student to verify the statements and to read here and there in other speeches of the orator.

Some of these notes suggest interesting lines of inquiry. Demosthenes's grandmother had been a native of Scythia, and the editor remarks (ix) that "The fiery vehemence of Demosthenes has been ascribed to the northern strain in his blood. . ."

The boyhood and the early education of great men are of special interest, as it often happens (the case of Abraham Lincoln is in point) that limitations, obstacles and misfortunes become incentives and spurs both to the development of character and to individual methods of self-training which prove most effective preparation for a great life-work. There were in the sickly frame and delicate constitution of the future orator a fiery intensity of spirit and an indomitable will. The method he employed to overcome his physical disabilities and fit himself to become an orator gave rise to many stories which doubtless rest on fact. It was doubtless these physical defects—a weak voice, an indistinct utterance, and a shortness of breath—that induced Demosthenes to lay so much stress on delivery. Action, action, action, said he, were the first, second, and third essentials of the orator.

At any rate his perseverance and final success against heavy odds show the character of the youth and have served as an incentive and example ever since his day. He says somewhere that he received the ordinary education of an Athenian. He seems to have been prevented by lack of means from attending the lectures of Socrates, the fashionable teacher of rhetoric of the day. It seems clear that he had recourse to the help and guidance of Isaeus in preparing his speeches against his dishonest guardians. Accordingly he became a professional speech-writer. His law-suits in connection with his efforts to recover his patrimony, though not successful, brought him at an early age into public life. Writing public speeches for individuals often led to the discussion of public questions. As a parallel to this from Roman life the editor notes the defense of the Optimates which forms part of Cicero's speech *Pro Sestio*.

Demosthenes gave the most careful preparation to the composition of his speeches, and, like Daniel Webster, seldom spoke extempore. Though lacking in humor, Demosthenes had plenty of wit and was a master at repartee. Care and minute thoroughness in composition, and consideration of the effect upon his audience of every argument did not obscure his natural wit and quickness of rejoinder. The editor cites one or two instances of this. When Pythias, a

political rival and base-liver, ridiculed his studious methods of preparation² and declared that his reflections 'smelt of the lamp', 'The lamp', replied Demosthenes, 'sees you and me at different work'.

The discussion of the uprising of Macedon (xv-xxi) is excellent and reminds us that the Macedonian question is a very old one, is still of vital importance, and was one of the minor causes of the present Great War. It was no small element in the greatness of Demosthenes that he so early discerned the aims of the crafty king of Macedon, and made it the object of his life to counteract them and to arouse his countrymen to a sense of danger to the sovereignty and the independence of all the states of Greece. In this task Demosthenes has been the champion of the liberties of all mankind when threatened by the forces of autocracy and despotism.

The advance of Philip to Thermopylae—the gateway of Greece—and also his presence near the Athenian possessions on the Chersonese brought home to the Athenians the warnings of the orator and caused him to increase his exertions against the encroachments of the subtle subverter of the liberties of Greece.

The imperialistic school of history has rather belittled the efforts of Demosthenes in seeking to arouse his indifferent and weak-spirited fellow-citizens against the insidious policy of Philip and the military power of Alexander.

It was a great and perhaps hopeless task. Philosophers and thinkers like Plato despaired of the State. But in times of national peril the man who, in the words of Plato, 'holds his peace and does his own business', and is unwilling to stand up bravely for the rights of his country and prepare to meet the enemy at the cost of his own life is unworthy to possess freedom. The faults and weakness of character of the orator should not lessen our admiration for his lofty ideals and his strenuous efforts in the face of open traitors and timid and prudent opponents like Eubulus and Isocrates (xxii). The benefit to the world arising from the conquests of Alexander is no proof that the work of Demosthenes was wrong and misguided.

²We may quote here Aulus Gellius 1.5, not noted by Professor MacGregor in this connection:

Demosthenem traditum est vestitu ceteroque cultu corporis nitido venustoque nimisque accurato fuisse. Hinc ei τὰ κομψὰ illa *χλάνσκια* et *μαλακοὶ χιτῶνίσκοι* ab aemulis adversariisque probro data, hinc etiam turpibus indignisque in eum verbis non temperatum, quin parum virvet ore quoque polluto diceretur.

Ad eundem modum Q. Hortensius omnibus ferme oratoribus aetatis suae, nisi M. Tullio, clarior, quod multa munditia et circumspecte compositaeque indutus et amictus esset manusque eius inter agendum forent argutae admodum et gestuosae, maledictis compellationibusque probis latus est, multaque in eum, quasi in histriionem, in ipsis causis atque iudiciis dicta sunt. Sed cum L. Torquatus, subagresti homo ingenio et infestivo, gravius acerbisque apud consilium iudicum, cum de causa Sullae quaereretur, non iam histriionem eum esse diceret, sed gesticulariam Dionysiamque eum notissimae saltatriculae nomine appellaret, tum voce molli atque demissa Hortensius 'Dionysia', inquit 'Dionysia malo equidem esse quam quod tu, Torquate, *ἄμουςος, ἀναφρόδιτος, ἀπροσδιδύσσος*'.

Demosthenes found inspiration in the great writers of the age of Pericles. His favorite reading and model was the history of Thucydides, which he is said to have copied out eight times (xxiii, n. 3). So his First Philippic, delivered when he was about thirty years old, was a call to action and an appeal to prepare by personal service against the menace from the North. Then followed the three Olynthiac speeches. Their order of delivery is discussed by the editor in Appendix A (90-93), in which, in opposition to Grote, he adheres to the traditional order of the MSS. Appendix B (93-96) is devoted to a brief but scholarly note on the Theoric Fund, a subject which is of much importance in understanding the temper of the Athenians of this period.

Athens failed to send aid to the Olynthians, and in 348 B. C. Olynthus was destroyed (xxv). Two years later, seeing the hopelessness of continuing hostilities, Demosthenes agreed to the Peace (xxviii). During the next few years he was active in reforming the navy and in his efforts to incite the people to prepare and make sacrifices for the final struggle (xxix-xxxiii). By a great effort he succeeded in securing an alliance with Thebes (xxxiv). On the fatal field of Chaeronea, where Demosthenes served as a hoplite in the ranks, the Greeks fought bravely (xxxv). When all was lost, the orator fled with others and was reproached with cowardice (xxxv). The fact that he was assigned the honor by his fellow-citizens of pronouncing an eulogy over those who fell in the battle (xxxvi) would imply that his policies and his efforts were still held in esteem.

After the death of Philip, Demosthenes, true to his whole career, continued the struggle to regain for Greece her former liberties. He could not possibly dream how from a youth, beset with danger and revolt at home, was to arise a mighty world-conqueror against whom every effort would be unavailing. Through the clemency of Alexander the life of the orator was spared (xxxviii) and he delivered later (xxxix-xl) the greatest oration of all time, the oration On the Crown, great, not because of what it accomplished, but because of the masterly way in which he defended the cause of liberty as embodied in his whole past career.

Demosthenes had no longer a great cause to fight for and during his last years was not so prominent in the public eye. The close of his career was disgraced by the Harpalus affair and the stolen treasure. The orator was convicted of receiving a bribe of 20 talents in connection with the escape of Harpalus (xli). Being unable to pay the large fine imposed he was thrown into prison, but escaped and lived for some time in exile. It is charitable to suppose, with Mr. Macgregor, that he accepted the bribe from political rather than personal motives (xli, note).

Plutarch commends Demosthenes for his efforts in behalf of his country while in exile (xlii), whereas

Cicero passed his exile idly. The comparison between the two men is still instructive. Demosthenes was recalled home in triumph (xliii) and for a brief period showed his old energy in the renewed resistance to Macedonian rule. But the end was now near. To escape falling into the hands of Antipater the orator took poison in his hiding-place on the island of Calauria (xliv).

The careful Analyses of the three speeches, prefixed to the text (xlv-l), will aid in securing that most necessary requirement in the study of the Classics, understanding of the close connection between the language and the thought. Constant practice in reading the original aloud is also to be commended in this connection.

A note on the Sources of the Text closes the introductory matter (l-lii). It is the writer's experience that College students are much interested in obtaining some knowledge of the sources of their texts, and the means by which the classic authors have been transmitted to us.

Turning now to the Commentary, we find that it occupies 57 pages against 29 pages of text. The editor has shown skill in explaining obscurities, and judgment and good taste in his neat rendering of a number of passages which might cause difficulty to the beginner. The notes should be a real help because of their concise explanation of points of grammar and syntax and historical allusion. We find no reference to the works of American scholars, except twice to Goodwin's *Greek Moods and Tenses*. The cross-references in the speeches themselves are helpful. Some explanation of the rhetorical structure and of the relation of the form to the thought might well have been incorporated in the commentary. Two indices, on matters and on Greek words, increase the value of the explanatory notes.

By a class-room test this year, the writer was again impressed with the educational value of these powerful speeches, and also by the conviction that the ideals of patriotism and democracy which vibrate through the orations of this great orator are a living force to-day. Perhaps the reading of Demosthenes has of late years been neglected in our Colleges. The Olynthiacs and the Philipics at least should form a part of the Greek course.

I will close this somewhat extended review of an excellent little book by citing an ancient appreciation of Demosthenes by an able critic of literary art, Dionysius of Halicarnassus, quoted in Dr. Wright's *History of Greek Literature*, 355:

'When I read a speech of Isocrates. . . I become sober and calm. . . but when I take up a speech of Demosthenes, I am stirred to enthusiasm, moved hither and thither, and I share in all the emotions that sway the mind of man'.

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